

A 4  
SERMON

Preach'd in *St. Martins Church* in the Suburbs of  
*Canterbury*, Sept. 14. 1669.

At the

FUNERAL

OF  
THE RIGHT HONOURABLE  
MABELLA

Lady FORDWITCH. 1692

The Relict of Sir JOHN FINCH, Kt.  
Baron of *Fordwich*, Lord Keeper of the Great  
Seal of *ENG LAND*.



Preach'd by *Pierre Du Moulin, D. D. Canon of Christs Church Canterbury,*  
*One of his Majesties Chaplains.*

LONDON,

Printed for *J. Morgan* in *Well-Tard*, near *St. Bartho-*  
*lomeus-Hospital*, 1669.

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## Imprimatur.

Rob. Grove. R. P. D. Episc  
Lond. a Sac. Dom.

Sept. 30. 1669.

The Relic of Sir John Finch, Kt.  
Baron of Horwicks, Lord Keeper of the Great  
Seal of ENGLAND.

Peter Du Moulin, D. D. Canon of Winchester Cathedral  
One of his Majesty's Chaplains.

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Thomas-Holmes, 1669.



FOR THE

FUNERAL

THE RIGHT HONORABLE

MABELLA

Lady FORDWICH.

**T**he right use of Funeral Sermons being to make  
Christians to think of their end, and the Glory  
or misery that followeth; yet it is less minded,  
and less lookt for than the praise of the deceased. And  
the lives of most persons being fitter to be forgotten than  
commended, a thankless choice is put upon the gravity  
and sincerity of the Ministry, either to discontent the  
friends of the Dead by our silence of their deserts, or to dispa-

rage our Calling, and wrong our integrity by speaking untrue praises in the Chair of Truth. It is a wise caution

Qualem commendes etiam atque etiam aspice, ne mori  
Incutiant aliena tibi peccata pudorem.

Look again and again, whom thou takest in hand to commend, least thou get a discommendation by commending that which is to be condemned.

But though the deceased be praise-worthy, we must ever remember that the Chair of Truth was set up for the praise of God, not men; and we never ought to give any praise to men out of this place, but when it tends directly to the glory of God.

Wherefore in the present occasion I have great reason to bless God, and thank the Noble persons that have put this Office upon me, that they bring a Subject to my hands which being generally known and admired, as owner of a most rare Vertue, will secure the praiser from the fear of any imputation of flattery. A person whom I ought to praise for the praise of God; and whose excellent graces and real goodness, if I set out before Christians, I shall do the right work of an Evangelist. For what is our calling, but to frame the Church to holiness to present her as a chaste Virgin unto Christ. And what certainer way for that than to set before Christians such an accomplished pattern of wisdom and piety. And then tell them, Be you followers of this pious Lady, she also was of Christ.

I know that precepts are Obligatory, not Examples. But I know also that Examples are more perswasory than precepts.

Antiqu



*Antient Examples of the great Lights of the Church are recommended to us by St. James, 5. 10. Take my Brethren, the Prophets, who have spoken in the Name of the Lord, for an Example of suffering affliction and patience. You have heard of the patience of Job. Yea, but the new Examples are more effectual. Why? the people is more perswaded by what they see, than by that they hear; and less by that which was many Ages before them, than by that which is present, at hand, and at the next door.*

*Yet see how fantastical the World is, while such rare Examples are among us, we neither observe nor esteem them as we ought. When God hath taken them away, and we find them missing, then we exalt them, and look after those fine Lights when they are hidden. And truly, as in the Evening of a fair day, the Sun after his setting shewes more beauties, and more glories in the bright and various colours of the Sky, than when he stood above our Horizon: So these good Lights when they are newly hidden, cast a more amiable and glorious reflection of their Vertue, and draw more eyes upon their beames when they are parting, then when they shone in the World with their full light.*

*I see with what veneration and love this Noble assistance fix their eyes upon this Hearse of their honourable friend. What sad parting looks they cast upon the late Lodging of her gracious and vertuous Soul, now an Angel in Heaven; a Soul of such a well ballanced temper of Nature and Grace, Piety and Prudence, Humility and Honour, Meekness and Generosity, as can hardly be paralleled in our Age.*

*It is known how vertuously she lived with her Noble Lord, Sir John Finch, Baron of Fordwitch, Lord Keeper of the*

the Great Seal of England. A Nobleman eminent for his rare parts, and no less for his signal Loyalty and long-suffering for his great Master. How concurrent was she with him in his fidelity! What a cheerful partner of his Crosses in her Sovereigns cause! How helpful was she to him in his adversities, sometimes the companion of his Exile abroad, sometimes the wise and successful solicitor of his businesses in England, in the reign of the rebellion. How tender was her care of him, how unwearied her patience, in his long and many sicknesses, which had made him sore and hard to please! How honourably did she interr him! What a sumptuous Monument did she bestow upon him in this Church!

The time of her Widowhood to her death, about nine years, in which she had the rule of her self and her estate, gave her opportunity to shew her vertue most eminent. Piety had the chief rule in her heart, and in her house, which by her careful serving of God, she made a Church, as did the Noble friend of St. Paul, Holy Philemon, whose bountiful house-keeping, and refreshing the bowels of the Saints, she did also imitate.

Ever since the Martyrdom of Holy and glorious King Charles the first, which was on a Tuesday, she made that day, every week, her fasting day; and kept it with great Devotion and mortification: labouring for her part to avert by her humiliation, the terrible judgments of God hanging over the Land for that prodigious crime. And very wisely was a Tuesday chosen for this last duty to her, that her day of Devotion might be that of ours, to learn godliness by her Example.

The monethly communion in our Cathedral she never miss-  
but

but when duty called upon her to receive in her own Church, this Church. All our Holy-dayes and Lent Sermons she graced with her presence, as if she would have made amends for the paucity of the Assistants, and the absence of many, who cry out for want of Sermons, and will not come to those which with a free will, and beyond our Statutes, are bestowed upon them. None more attentive then she in those Holy Exordies. How she profited at them, she exprest in her whole conversation. And God by blessing her for it, made good his gracious Sentence, Blessed are they that hear the Word of God and keep it.

To the publique Holy Service she bore a singular respect and affection, and might say with David, Ps. 26. Lord I have loved the habitation of thy House, and the place where thine honour dwelleth: For which she had the same disposition as David in that Psalm, I will wash my hands in innocency, so will I compass thine Altar, O Lord. For that Conscience which watcheth carefully over her own wayes, to walk before God unto all pleasing, gets thereby a great confidence though not in her Vertue, yet in Gods bounty, to draw near him and compass his Altar.

For the innocency of her Life, it were little to say, Whom hath she wronged? Whom hath she wilfully offended either in word or deed? Whom hath she provoked with her bitterness? Whom, though never so mean, hath she discontented with her pride? We will say rather, To whom did she not do good that required it at her hands? To whose need was her bounty shut up? Did she not seek and create occasions to do good? Did she not water the dry grounds far and neer with the streams of her liberality? Did not her House, her Table, her

her Attendance, the managing of her Estate, make intelligent beholders to doubt whether her wildom or her goodness was more eminent? The more eminent, because they were carefully covered with the vail of Humility and singular modesty. For that vail is a resplendent Ornament; that Ornament of a meek and quiet Spirit, which before God is of great price, shineth very bright before men.

That was the Jewel indeed, which beautified all her conversation; That meekness, that moderation known to all men; that evenness of Spirit, in adversity and prosperity, with Friends and Enemies, complying with all things but Vice, descending to the condition of her inferiours, winning persons of all humours and degrees, with a dexterity without guile, and an affability without dissimulation,

Such a religious and vertuous Life could not but have a religious and blessed end. Non potest male mori qui bene vixit. And such an end she had. Then did Gods grace in her redouble the humility of her Repentance, the strength of her faith, the heat of her love, and the joyes of her hope. God in his mercy giving her good intervals between apoplectical fits, to let her awakened Soul to see the Heaven opened, and her faithful Saviour making good to her his promise to all Believers, I will come again and receive you to my self, that where I am you may be also, Joh. 14. 3.

Being a person of few words, which she placed well, she husbanded those intervals to express her disposition to Heaven, her longing for God, her desire to depart and to be with Christ. For as for the disposing of her Estate, when exhorted her to it, she said that work was ready done; she

ing that though her mortal sickness came suddenly, it came not unexpectedly, and that she had done with the World before the World had done with her. I cannot without joy and comfort remember her joy and comfort exprest with eyes and armes lift up to Heaven, her heart going along with this rapture of Saint Paul, while I speak it; I live, yet not I, but Christ liveth in me, and the life which I now live in the Flesh, I live by the Faith in the Son of God, who loved me, and gave himself for me, Gal. 2. 20.

How sincerely, how evidently, in words and gestures, did she exprest that she was full of the Life and peace of God? Which though it pass all understanding, yet held up her understanding to Heaven; and to the very last kept her heart and mind in the knowledge and love of God, through Jesus Christ.

In that blessed disposition departed the Mother of her Kindred, the Nurse of the poor, the rare example of piety, wisdom, and nobleness, and the honour of our Cathedral. For she was Daughter to the Reverend Dean of Canterbury, Charles Fotherby; Neece to the Right Reverend L. Bishop of Salisbury, Martin Fotherby, sometimes Canon of the same Church; two Brethren of eminent worth, descended of an antient family of Knights, Fotherby's of Fotherby, in the County of Lincoln. But her high extraction consisted in being the Daughter of our Father which is in Heaven, and her high match in being the Spouse of Christ, in whose armes she is now resting, full of peace and glory.



*That we may once enter into that rest, among those that are singled by Gods great mercy from the universal condemnation of impenitent sinners, let us meditate upon this Text.*



## Daniel XII. II, III.

And many of them that sleep in the dust of the Earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

And they that be wise shall shine as the brightness of the Firmament, and they that turn many to Righteousness, as the Stars, for ever and ever.

**H** He Prophet *Daniel*, who in our Text foretelleth the resurrection, and that which follows upon it, in the verse before speaks of a preceeding time of trouble, such as never was since there was a Nation. That time being the worst, must be the last time, for *in fundo non tantum minimum sed et pessimum remanet*. In the bottom lye the dregs; and these last times of the World are like the lean and the lame of the Flock that are lagging behind and halting after the rest. Truly our times being the worst of all for sin, may soon by Gods just Judgement prove the worst of all for trouble. But that time of trouble must be welcom to Gods Children, since it is the fore-runner of the final long desired deliverance from the bondage of sin, vanity, and misery. For so we read in the first verse, *At that time Michael the great Prince shall stand for the children of Gods people, And at that time they shall be delivered, every one that shall be found written in the Book.*

That great Prince, *Michael*, whose name signifies, *Who*

is like the Lord, we take to be the Lord Jesus Christ, most like God his Father, and one God with him and the Holy-Ghost. Through him come all Gods deliverances and gifts to his people; that last especially, their final resurrection, by the vertue of his resurrection, and their glory in conformity to his glory.

That deliverance and glory is the principal end of the Text, though there be in it both Mercy and Judgment. For there are two parts in the Text: The first of the sleeping of human bodies in the dust. The second of their awaking in the general resurrection; and that two wayes, Some to everlasting glorious life, to shine as the Firmament and the Stars, for ever and ever; some to shame and everlasting contempt.

There is a little rub in the entry, which must be ruled out; *Many of them that sleep in the dust of the Earth shall awake, Many, why not all?* since we learn of our Saviour, *Joh. 5. That all that are in the Graves shall hear his voice and come forth.* The plain answer is, that in our Text, as in some others, *many* is taken for *all*, as sometimes *all* is taken for *many*. St. Austin brings this instance for it, *Gen. 17. God said to Abraham, Father of many Nations have I made thee.* And yet he saith to Jacob, *Gen. 28. In thy seed shall all the Families of the Earth be blessed:* There *all* is taken for *many*, But *Rom. 5. 19. By one mans disobedience many were made sinners.* There *many* is taken for *all*; For by Adam's fall all men were made sinners. So there is no difficulty in this, when one knows the style of Scripture, *Those many that sleep in the dust of the Earth shall all awake.*

We shall all awake, but we must all go to bed first, *Omnēs una manet nox*, Death is called by *Job*, 39. *The place appointed for all living*, There is nothing more known, and yet nothing less heeded. And although Nature teach us that it is appointed unto men once to dye, and Scripture teach us besides, that after Death comes the Judgement; yet loose livers fool away the thought of Death, as if this were their Philosophy, that they need not think of Death because it comes without thinking. Yea, but if Death come to them without thinking, they must go to Judgment without preparation, and be judged without delay: Wherefore we were best, all of us, to think of Death betimes, and have God and our end alwayes before our eyes, living as we shall wish to have lived when we dye; for dye we must, and judged we must be. *Whatsoever thou takest in hand remember the end and thou shalt never do amiss*, saith the wise Son of *Syrach*, *Ecclus*. 7. 36.

To make the thought of our Death familiar unto us, the termes of our Text are of great strength; Death is called here *a sleep*, and the bed assigned for that sleep is *the dust of the Earth*: The Holy Ghost seems to use these termes, that our sleep may put us in mind of our Death, and our beds of our Graves; and that we may so acquaint our selves with God and our last hour, by a Holy life, while our day lasteth, that when it come to its evening, we make no more ado to lye down to dye, then to lye down to sleep.

Of the figurate expressions of Death this is the most frequent in Scripture: *David* slept with his Fathers, so *Salomon*.

Solomon, so Abijam, so Aſa, and St. Stephen, in his Martyrdom, having made an end of his prayers fell asleep; although he had a hard bed and hard blankets, a heap of ſtones under and over him.

And truly Death is well called *no Cryſtos David 1010*, the Brother of Death. As ſleep, ſo death, cloſeth our eyes, and our ears and benumbeth our ſenſes. He that is aſleep is out of the World for that time, both ſleepers and dead men have no part in the things that are done under the Sun. But dead men are more ſoundly aſleep, the clamour of War, and the roaring of Canons do not wake their bodies, and much leſs diſturb the reſt of their Souls; and though Earth-quakes ſhake their bed they awake not, the glorified Souls ſtand ſafe about the place where Winds and Storms are formed, and their bodies lye ſafe under the places beaten with thoſe Storms. Wherefore when God will afflict a State, he takes away the prime good Souls out of the Storm by Death, like a kind Mother that would lay her dear child aſleep in a Room out of the noiſe and out of harmes way, when there is ſome hurry or riot in the Houſe. Thus *Iſa. 57. 1. Merciful men are taken away from the evil to come. He ſhall enter into peace, they ſhall reſt in their beds, each one walking in his uprightness.*

As we put off our cloaths when we go to bed, ſo we do when we dye, Death ſtrips us quite naked. *Naked I came into the World, and naked I muſt go out of it, ſaid Job, 1. 21.* And yet Death makes us more naked than ſleep doth, we will have a pair of ſheets in our bed; one will ſerve in our Graves. That's all we ſhall carry along

along with us of all our Estate, and not onely death strips us of our Estates; but of our bodies, wherefore to dy St. Paul calls it *indecadat* to be unclothed. 1 Cor. 5.4. So for a godly man to put off his body by Death, is laying his cloaths by, that he may the better take his rest with God.

For that sleep of Death God hath provided a bed, called in this Text, *the dust of the Earth*. It is a Natural bed, *for dust thou art and into dust shalt thou return*, Gen. 3. 19. It is the doom of all flesh, it is a common bed, *for the small and the great lye there, and the Servant [there] is free from his Master*, Job 3. 19. It is a safe bed, for there one is out of the reach of blows. Many a man hath been stabbed or robbed in his Bed; but one in his Grave is past all dangers. *Non habet unde cadat*, If you burn his bones, as the Papists did those of *John Wickliff*, it is but dust to dust as before, and God keeps our dust in the Coffers of his providence, do men what they will with it. It is a quiet bed, where one is not annoyed with dreams, or disturbed with cares. *They rest in their beds*, as I alledged out of *Isaiab*. And finally it is a low bed, which calls upon us for lowliness, and will make the proudest humble, whether they will or no. O the dust of the Earth! Did we remember that it must be our bed after our Death, that dust is our Element in this life, and that dust will to dust, it would wean our hearts from pride and love of the World.

Look before you; Here is the result of human Nobility, A Lady of Noble extraction, matcht with a Peer of the Realm: One who by her wisdom, her place, and her means, hath lived in much honour: Now that ho-



our ends in the dust, as a blaze of brush wood, soon out, leaving a few ashes behind, and the end of this ceremony will be to lay her honour in the dust. Since it is so then that Death divests us of all that is about us, and puts off our cloaths to lay us in our Beds of dust; let us not load our selves with more cloaths than we need; Let us not clog our selves with superfluities, which we must put off when we go to Bed. Rather because we must be shortly divested of all, let us begin that work of our own accord, and undress our selves before hand, putting off the love of the World and the affections of our flesh; that when the day comes that we must cast all away, it be no newes to us, being undrest already; and having untied all the strings that tyed our hearts to the World. It is for Children to cry when they must go to bed, sure we shew our selves very childish, and very ignorant of the sweetness of that rest, which God hath in store for his Children, if we repine when he comes to take us away from the evil, and bring us into his resting place.

O, it is a sweet word, when God saith unto one of his beloved, as to *Daniel*, in the last verse of this Book, and so I trust that God said to this honourable and religious person, *Go thou thy way till the end, for thou shalt rest*; that is, Go and rest in Gods peace to the end of the World. But the end of the World is not the end of the rest of Gods beloved, but the beginning of a better and everlasting rest. For thus saith God again to *Daniel*, *Thou shalt stand in the lot, at the end of the dayes*; That is, Thou shalt have thy share in the lot of the Righteous



in the end of Time; when the stream of Time shall fall  
and loose it self in the Ocean of Eternity; when ever-  
lasting rewards on the one hand, and everlasting punish-  
ments on the other, shall be allotted by the great Judge  
to all men; then summon'd out of their beds to make  
their appearance before him.

This falls to my second point, after sleep there must  
be a waking; and that of two sorts, either to everlasting  
life and glory, or to everlasting shame and contempt.

That there must be a time of awaking, the very term  
of sleep implyeth it. For you may observe that whereas  
Scripture speaks often of the Death of Beasts, of which  
the Ceremony of Sacrifices, gave much occasion to  
speak, yet you shall no where read that they fell asleep  
when they dyed; Why? their Death is not a sleep, for  
they never wake. *Mos Christianus obtinuit ut mortui quia  
resurrecturi esse non dubitantur dormientes vocentur*, saith  
Beda, among Christians dead men are said to be asleep,  
because of the certainty of their resurrection.

*Lazarus our friend sleepeth*, saith Christ, *but I go to  
awake him*. Now the same voice that awaked Lazarus  
will awake us all, *The hour is coming, in which all that are  
in the Graves shall hear the voyce of the Son of man, and  
come forth*, Joh. 5. 28. like a company of Servants,  
rising out of their Beds in hast, when their Master calleth.

At that time, as when we rise in the Morning we put  
on our Cloaths, our Souls shall put on their Garments  
of Flesh again. Wherefore 2 Cor. 5. 4. to rise from the  
Death, St. Paul calls it *induebamur* to be clothed upon. In  
that rising we shall not be troubled to look for our  
Cloaths;

(18)

Cloaths; God will give every one his own, though the cloaths were torn, scattered, and mislaid, they shall be found whole and together, nothing shall be missing. And the wonder will be, that whereas in our Death we put off an old worn Suit, we shall find it new in the resurrection. *It is sown in dishonour, it is raised in glory. It is sown in weakness, it riseth in power. It is sown a natural Body, it is raised a spiritual Body, 1 Cor. 15. 43. And again, v. 53. This corruptible must put on incorruption, and this mortal must put on immortality.*

St. Paul speaks there of Gods Children onely, but Daniel speaks here of good and bad; *some shall rise to everlasting life, some to shame and everlasting contempt.* This confirmed by our Saviour, *Job. 5. 29. They that have done good shall come forth unto the resurrection of life, and they that have done evil unto the resurrection of damnation.* Here is on the one side life, everlasting life; on the other side shame, contempt, damnation, and that for ever.

But since we are upon the Souls putting on of their cloaths again, we must observe in these cloaths a great difference: For it is certain that all shall put on the same bodies as they had before; but some with their cloaths of Flesh shall put on glory, some shall put on shame and contempt: Which implyeth that the Godly shall rise more handsom then they were before, and the Wicked more ugly. Certainly whereas the Apostle saith of the body of Gods Children, *It is sown in dishonour, it is risen in glory,* we may say of the body of the wicked, it is sown in disho-

(199)  
dishonour, it riseth in greater dishonour. In this World, many times under a fair out-side and a comely countenance lyeth a vicious Soul, and a cankered heart. But it shall not be so in the resurrection. Shame and Contempt shall be on the faces of the wicked. Reprobate sinners shall appear as ugly as their Crimes; and a fair Harlot shall appear as deformed and odious unto the eyes of men and Angels, as her lewdness is hateful in the sight of God. But the Beauty of the Souls washt with Christ's Blood, and sanctified by his Spirit, will shine bright at the out-side, and make their bodies as gracious as their Souls. *The King's Daughter, that is the Church, shall be full of glory both within and without.*

It is observable, that in the two Holy Languages, the Hebrew and the Greek, the same word signifieth handsom and good. In the Resurrection to Life everlasting, these two not only shall meet in one Subject, but good and handsom shall be all one: *Then shall the Righteous shine forth as the Sun in the Kingdom of their Father, Matth. 13. 43.*

This awaking to Resurrection of Life hath that likeness with the awaking of our Bodies in the Morning after a good sleep, that if there was any crudity and indigestion in our stomach over night, we find it dispersed in the Morning; so by the sleep of death our Youth is renewed, like the Eagles, and that inborn malignity that stuck to our Flesh, is consumed with our Flesh; that weight of sin that lay so  
C 2 heavy

heavy upon our stomacks over night, by the sleep  
Death shall be digested quite away, and we shall rise new  
Creatures. That Body and Soul should thus meet again  
in the Resurrection, it is most convenient to Gods ju-  
stice, whether they rise to resurrection of life, or to re-  
surrection of damnation. For as the godly have glor-  
fied God in Body and Soul, it is fit they should be glor-  
fied in Body and Soul. As the ungodly have dishonou-  
red God in Body and Soul, it is fit that one time they  
be dishonoured in both.

A Martyrs Spirit, that hath suffered much for the tes-  
timony of Christ, is joyfully received into the arms of Gods  
mercy, and his body in the mean while is eaten by Dogs  
or Ravens, or by Lice and Worms, which is as bad. Does  
not the poor body seem to cry to God from the Earth  
Lord, I have been tortured for thy Names sake, I bear yet  
in my flesh the marks of the Lord Jesus. I have joyned  
long-suffering with the constancy of my soul: Now thou  
hast glorified my soul, and dost thou neglect me? May  
my Spirit be crowned with immortality, and I his part-  
ner be given over to corruption for ever? Sure that can-  
not be for ever. Since body and soul were partners in  
goodness, God will make them sharers in blessedness. On-  
ly because the mass of the flesh is infected with sin, the  
body must sleep it out in the dust: sin must moulder away  
with the flesh, and in Gods good time, body and soul shall  
meet again, to enter together into the joy of their Master.  
Likewise when a wicked man dieth, who hath abused his  
Members to intemperance, lust, and violence, and his  
Soul is tormented in Hell, while his Body lyeth aslee-

in the Grave, his Soul might exclaim against Gods justice  
and say, my body hath been a snare and a trap unto me,  
for seeking too much to please it, I was brought to this  
place of torment; and must I be punished while the body  
my seducer lyeth quiet? O that I were sleeping in the dust  
with my flesh! I would be content to be without life so I  
were without sense. Sure the reprobate spirits cannot wish  
their bodies rejoined with them, to the redoubling of  
their torment. Yet it must be so. There must be a rejoyn-  
ing of their bodies and souls, that these partners in sin  
may be partners in punishment.

St. Paul saith, 1 Cor. 6. 18. that he that commits for-  
nication sinneth against his own body. He means not  
there the rotten sickness contracted by that sin. It was  
not then past from the Western World, to our World:  
He means the torment inflicted for it in Hell. How doth  
the lascivious person sin against his own body, if his bo-  
dy must onely rot in the Grave and be there in no worse  
condition then the bodies of the godly? Nay, he shall find  
that he hath sinned against his own body, when it shall  
rise to shame and everlasting contempt. *For we must all  
appear before the Judgment seat of Christ, that every one may  
receive the things done in his body, whether it be good or evil,*  
1 Cor. 5. 10.

The Rabbins have a parable to this purpose, alluding  
to the first sin of man, The eating of the forbidden fruit.  
They say, That two fellow Servants, the one blind, the o-  
ther impotent of his legs, went about to rob a Tree of  
their Lords. The blind took the lame on his shoulders,  
The lame guided the blind to the Tree, and robbed the  
fruit.



fruit. Their Lord saw them and examined them. The Blind said for himself that he could not reach the fruit, the Lame that he could not reach it. But their Lord told them, You have done the deed together, and shall be punished together, and he commanded them to be tyed together, and beaten together. In the committing of sin the mind is the lame man, who is clear sighted enough to do evil; but he wants Limbs and strength for the Execution: The Body is the Blind, who hath Limbs and strength to do evil, but wants eyes, and is guided by the Mind to do it. It will not serve their turn, for the one to say to God I want eyes, and the other I want strength; The eyes of the one, and the strength of the other have joyned in the sin, they shall be joyned in the punishment. And this is done in the resurrection of Damnation; in which Body and Soul shall be tyed together, and endure together the shame and contempt which they have drawn together upon themselves.

That the reprobate Souls suffer alone for a time while the Body lyeth asleep in the dust, their good reason for it; the Soul hath many times suffered without the Body. Likewise that the good Soul is glorified before and without the Body, their good reason; the Soul hath many times glorified God without the Body: The good Soul doth many good deeds, in which the body hath no part.

Now that life which body and soul shall enjoy



their re-union being everlasting, and as great in height as in length, should seem to require also an everlasting discourse : But it is quite otherwise; for being so high in dignity and blessedness, and so long in continuance it is past humane discourse; And being above our apprehension it is more yet above our expression. *Since the beginning of the World men have not heard, nor perceived by the ear, nor hath the eye seen, O God, besides thee, what thou hast prepared for him that waiteth for thee, Isa. 64. 4.*

And so the everlasting shame and contempt reserved for the ungodly in the resurrection of damnation cannot be exprest. For neither the rich Glutton, nor any other in Hell, could yet obtain to send a messenger back into the World to give warning to their friends, or some information to the men of this World, how matters are carried there, and God grant we never go see it.

To that end it is good to keep our selves in fear by remembring what names Scripture gives to that Hellish torment; *A flame, a gnawing Worm, a lake of fire and brimstone, wailing and gnashing of teeth, shame and contempt, and that everlasting; a Worm that dyeth not, a fire that is not quenched.* It is pity that this is not believed : If it were men would take heed of those wayes that bring body and soul to it. They would not make offending God a piece of Gallantry, nor Blasphemy the ornament of their speech, nor the contempt of his Word, the

the exercise of their jeering wit. They would turn themselves loose to all intemperance and uncleanness with greediness. They would not make much hast to hook in an Estate by deceitful ways. They would not put upon violence and oppression the face of the Law, and abstain from no injustice that may be defended by a seeming regal course. God give them grace when they are assaulted with such temptations, to set God before their eyes, the witness and the Judge of the sincerity or insincerity of their Actions; and to be kept back, if not by the love and reverence of God, at least by the terrour of the shame and everlasting contempt and torment kept for the wicked in Hell.

But that which we have to do with now, is everlasting life; when *they that be wise shall shine as the brightness of the Firmament, and they that turn many to righteousness as the Stars, for ever and ever.*

Observe the vertuous persons, and their reward. The vertuous persons, *They that be wise, they that turn many to Righteousness; Their reward, They shall shine as the brightness of the Firmament, and as the Stars for ever.*

Here I apprehend not a distinction between the wise, and they that turn many to Righteousness. Nor between shining as the brightness of the Firmament and shining as the Stars. *Idem dicitur sequens hemistichio quod dictum est priore, more Hebraico.* In these two half Sentences we need not conce

increase from the least to the greater, as some will have it, but onely a repetition of the same thing in other words, for a greater confirmation, after the *Hebrew* style. For those which are stiled by our version are *Musbjlim* in *Hebrew*, which signifieth both *the Instructed*, and *they that Instruct*, and such will turn many to Righteous.

And their shining as the brightness of the Firmament, and their shining as the Stars come all to one; for it is by the Stars that the Firmament shines bright, and not otherwise.

It seems that our Saviour had regard to this Text, when he said, *Matth. 5. 19.* that *whosoever shall do and teach Gods Commandements, shall be great in the Kingdom of Heaven.* Both these Texts regard those that are most proficient, and the prime leaders in the way of Godliness; who by their powerful Doctrine and Example promote the conversion of sinners. To such excellent persons a great and good reward is kept. And good reason that those wise who have been burning and shining Lights in the Church, be made bright and shining Stars in the highest Heaven.

This term of wisdom comprehends all moral and religious vertues, an infinite Subject of meditation. But we will not give a larger extent to the wisdom here required then the Text doth. Here that especial wisdom is considered, which turneth many to Righteousness. It is a duty enjoined not to preachers

only, but to all Christians, *John 5. 19.* But if any of you do err from the Truth, and one can win him, let him know that he which converteth the sinner from the error of his way, shall save a Soul from Death, and shall hide a multitude of sins. He that winneth Souls is wise, *Prov. 11. 30.* They that can, let them convince error by good Doctrine; They that cannot, let them convince vice by vertuous practice.

Indeed we ought to turn our selves first to righteousness, that we may turn others. But if we be not till we be thoroughly turned to righteousness, before we go about to turn others, I am afraid we shall never begin. Let us begin at home, and then by labouring to turn others to righteousness by our good example we shall turn our selves. Teaching is the surest way of learning.

Would you keep licentious sinners from shame and everlasting contempt? Sure you would be glad to do that work of mercy. It is indeed a work for God, but you may have a great hand in it. You see that it is the great stream of sin that makes sinners to be without shame, for which everlasting shame and contempt shall be repay'd to them. Then your course to mend that is, that you will joyn in Godliness, in sincerity, in sobriety, in Charity, that you make Righteousness run like a great stream, and turn the stream of sin with it stronger. Knit such a good Conspiracy of Holiness,

(47)  
against Vice, that Blasphemy, Atheism, and  
all the sins of the time become out of fashion,  
and be put out of countenance by the contrary  
general practice, and by an universal open con-  
tradiction. Spare not to make loose sinners asha-  
med; that will be their first step to Repentance  
and conversion. So shall ye, by making them a-  
ware of their sins by your holiness and good  
Counsel, keep the poor Souls from shame and  
everlasting contempt and torment in Hell. So  
shall you by turning many to Righteousness per-  
fect your own turning, and get to your selves  
that invaluable reward, to be bright Stars in  
Gods Heaven. Could many such as this Right  
Honourable, and Right Religious Lady, have met  
in such a Conspiracy against the shameless un-  
godliness of the times, sinners would have been  
slain at the joyned strength of so much vertue.  
But being not assisted, yet she did what was in  
her, both by good Counsel, and good Example.  
Her good counsel was not wanting upon occasi-  
on, for she had with the zeal of God a cleer un-  
derstanding, and a sound Judgment in the things  
of God; and her memory was a rich treasury  
of Holy knowledge. But her good Example was  
a continual pregnant Sermon of Godliness, Cha-  
rity, Humility, Wisdom, Honour, and all Chri-  
stian and civil Vertues. And they had hard  
hearts that would not be turned to Righteousness



by her speaking and teaching practice.

The reward assigned to such a Vertue, is to shine as the brightness of the Firmament, and as the Stars, for ever and ever. The moral sense of Light in Scripture is Truth, Comfort, and Joy. David full of joy for great Victories and Prosperities, thus praiseth God for them, *God is the Lord who hath shewed us Light*, Psal. 118. 27. The eternal blessedness of Gods Children is called the *Inheritance of the Saints in the Light*, Col. 1. 12. God himself, our Sovereign good is the first Light. *They that look upon him are lightened*, Psal. 34. 5. That is, made good and happy by his Light, and by their near admittance to the light of his Countenance, they get that brightness of the Firmament, and shine in his presence like Stars for ever, with Holiness and Glory. Their Souls like so many Chrystal Globes in the Sun shine, being full all thorow, and resplendent with his perfecting and beautifying light. But what! that light is not for your eyes nor mine in this World. It is a matter above our apprehension. Let that ignorance breed in you the curiosity to go and see it your selves. You have the way to it before you, the lessons of faith and obedience.

Neither will I go about to describe how bright our Honourable and Vertuous Friend shines



now in the third Heaven. 'Tis enough for  
 us to shew that she hath trodden the right  
 path to Glory. Let all judge whether she that  
 was so vertuous on Earth, can be otherwise  
 than glorious in Heaven. What surer way to  
 go where Christ is, than to follow his steps?  
 Was not her life a faithful imitation of our  
 Saviour, who left us an Example that we  
 should follow his steps? Who did no sin, nei-  
 ther was guile found in his Mouth, Who when  
 he was reviled, reviled not again; when he  
 suffered he threatened not, but committed him-  
 self to him that judgeth Righteously. Did she  
 not take Christ's Yoke upon her, and learn of  
 him, that he is meek and humble of heart,  
 whereby she found rest unto her soul? Did she  
 not feed the hungry, cloath the naked, com-  
 fort the Widow, assist the Orphan, send to  
 visit the sick and the prisoner? Were not  
 her good works real and free from Ostentati-  
 on, her devotion to God fervent, her af-  
 fection to his House Cordial, her regard of  
 his Servants exemplary? So she was in her  
 Health, so she was in her Sicknes, so she  
 was in the approaches of Death. O how  
 did her Humility, Faith and Love get  
 strength by her weakness in that last Combat!  
 How did she set the Lord before her! How  
 did she lay hold on him! as saying  
 with

with the Spouse, I have found him whom  
my Soul loved, I have found him and will not let him  
go.

Neither did her good Works dye with her,  
Of which the Noble and Religious Executrices  
of her Will, will give a good evidence  
to the World. Thus in her Life, in her  
Death, and after her Death, she hath made  
her Light so to shine before men, that they  
seeing her good Works will glorifie her Fa-  
ther which is in Heaven. Now who can make  
any doubt that a person that hath made her  
Light so to shine on Earth, must both in  
her Resurrection to Life Eternal, and in her  
present enjoyment of the end of her faith,  
shine in Heaven as the brightness of the Fir-  
mament, and as the Stars for ever and e-  
ver? What height of comfort doth she en-  
joy in the possession of him whom she hath  
so earnestly sought by her frequent prayers,  
fasting, and exercises of mortification? How  
doth she relish how the Lord is gracious in  
this call, Come thou Blessed of my Father  
inherit the Kingdom prepared for thee from the  
Foundation of the World. We leave thee  
Heaven, vertuous blessed Soul, in the Arms  
of him that hath loved thee, and wedded thee  
to himself with eternal compassions. And we  
seech thee, great and good God, who hast sanctified

so richly adorned thy servant, to make  
the good favour of thy gifts in her effectual  
to the turning of many to Righteousness, to thy glory  
and their eternal salvation, *Amen.*

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*FINIS.*

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